

## Reconstruction of English language teaching through contemporary Islamic thought: A conceptual study

**ABSTRACT** - This conceptual paper examines the need to reconstruct English Language Teaching (ELT) paradigms within Islamic educational contexts through the lens of contemporary Islamic thought. In many religious educational institutions, ELT often faces a dichotomy between secular linguistic instruction and Islamic moral values. While previous studies have attempted to integrate Islamic values into ELT, most approaches remain additive and do not sufficiently address the philosophical foundations of language education. This study employs a qualitative conceptual research design based on systematic library research and content analysis to synthesize contemporary Islamic pedagogical principles with current ELT theories and practices. Through a process of conceptual synthesis, the research develops a theoretical framework that integrates Islamic ontological and epistemological perspectives into three key dimensions of ELT: curriculum design, instructional materials, and pedagogical practices. By de-westernizing materials and repositioning teachers as murabbi, the reconstruction offers a model where English proficiency and Islamic identity coexist synergistically. The analysis suggests that integrating Islamic values should move beyond superficial content inclusion toward a deeper philosophical realignment of language education. The proposed framework contributes theoretically to the discourse on culturally and religiously responsive ELT and offers conceptual guidance for educators in Islamic institutions seeking to balance global linguistic competence with the preservation of religious identity in the digital era.

**Rinaldi\***

**Sakhmalsyah Bahtiar<sup>2</sup>**

**Muhammad Rhafi Harlan<sup>3</sup>**

**Siti Amilah<sup>4</sup>**

**Patmawati<sup>5</sup>**

<sup>1,3,5</sup>Institut Agama Islam Negeri  
Parepare, Indonesia

<sup>2</sup>The University of Melbourne,  
Australia

<sup>4</sup>Universitas Negeri Yogyakarta,  
Indonesia

\*Corresponding email;

[hii.rinaldi@gmail.com](mailto:hii.rinaldi@gmail.com)

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## 1. Introduction

English Language Teaching (ELT) in Islamic educational institutions has increasingly become a site of tension between the pursuit of global linguistic competence and the preservation of religious identity. As English continues to function as a global lingua franca, its instruction often carries heavy Western cultural baggage that may inadvertently conflict with Islamic ontological values (Afriadi et al., 2025). This tension is not merely a matter of vocabulary or grammar; it is an epistemological challenge where the worldviews embedded in English textbooks often sideline the spiritual and ethical aspirations of Muslim learners. In the Indonesian context, particularly within Madrasahs and Pesantrens, this struggle manifests as a pedagogical tug-of-war to balance high-stakes language mastery with the moral imperatives of Islamic education (Putri & Febrianti, 2025).

These challenges highlight the need to critically re-examine existing ELT paradigms in Islamic educational contexts. Current methodologies often ignore the ideological shifts and "hidden curricula" embedded in instructional materials, which can lead to a sense of cultural alienation among students (Yusuf & Al-Zahrani, 2023). When ELT ignores the local and spiritual context, students may achieve linguistic fluency but suffer from a "dual personality" where their religious life and their academic/professional English life remain disconnected. This phenomenon is exacerbated by the digital revolution; while virtual immersion offers unprecedented access to language input, it also exposes students to unmonitored cultural values that may contradict their foundational beliefs (Setyanto et al., 2025; Sukarni et al., 2025).

The problem is further complicated by the demographic of modern learners who are increasingly influenced by global digital culture. For instance, the pervasive impact of online gaming and social media on English acquisition presents a double-edged sword: it boosts informal fluency but poses a significant challenge to the character-building goals of Islamic institutions (Delic, 2025). Consequently, many EFL learners in Islamic contexts face demotivation when the curriculum feels like an "external imposition" rather than a tool for their own self-expression and religious advocacy (Shagdarsuren, 2020). Without a systematic reconstruction, the linguistic gap between the students' identity and the target language will continue to widen (Retnowaty, 2025).

Previous studies have attempted to address these challenges through various integration models. Initial efforts have highlighted the need for "Islamic Value Integration" as a core component of curriculum development to meet the specific needs of international Islamic class programs (Munif et al., 2025). Others have explored the use of religious stories and music from the Islamic world as culturally responsive resources to bridge the gap between faith and language learning (Rockell, 2020; Sajidie, 2025). These studies suggest that when students see their own values reflected in English materials, their engagement increases significantly (Nurul Ariza, et al., 2024; Siregar et al., 2025). However, much of the existing literature tends to approach Islamic value integration as an additive strategy, primarily inserting religious content into teaching materials, rather than addressing the deeper philosophical foundations of language education (Rohmana, 2020; Wijayanto, 2020). Consequently, there remains a lack of conceptual frameworks that systematically reconstruct ELT from the perspective of contemporary Islamic

thought, particularly in relation to curriculum philosophy, pedagogical orientation, and teacher identity

In response to this gap, this paper proposes a conceptual reconstruction of ELT informed by contemporary Islamic educational thought. While previous research focuses on practical "add-ons," this study delves into the philosophical roots of education to address contemporary challenges (Astuti et al., 2025; Juliantri, 2025). By repositioning the English teacher as a *murabbi* (guide) and the classroom as a space for the "Islamization of Knowledge," this research moves beyond mere integration toward a holistic reconstruction (Kusumah et al., 2024). This is particularly vital for overcoming the communicative barriers faced by EFL learners in diverse Islamic contexts, from Bangladesh to Indonesia (Mridha & Muniruzzaman, 2020).

The objective of this conceptual inquiry is to re-examine the epistemological and pedagogical foundations of English Language Teaching (ELT) within Muslim educational contexts, with particular attention to the relationship between language learning and identity formation. Rather than treating English as a culturally neutral medium, this study situates ELT within a broader framework of meaning-making, where linguistic competence intersects with ethical, cultural, and spiritual dimensions. In doing so, contemporary pedagogical approaches—such as Task-Based Language Teaching (TBLT) and digitally mediated learning environments—are not merely adopted, but reinterpreted through a value-oriented lens that acknowledges the significance of religious boundaries and worldview integration (Sukarni et al., 2025; Zainuddin & Hamdani, 2024).

From this perspective, the reconstruction of ELT is not limited to methodological adaptation, but extends to a deeper reconsideration of its underlying assumptions regarding knowledge, purpose, and learner identity in an increasingly interconnected global landscape. It is within this conceptual space that the present study is guided by the following inquiry: to what extent, and through which conceptual pathways, can contemporary Islamic thought inform a coherent rearticulation of ELT—encompassing its philosophical orientation, curricular design, and pedagogical practice—without reducing either linguistic complexity or religious integrity?

## 2. Literature review

### 2.1. Contemporary Islamic thought in education: Principles and paradigms

Contemporary Islamic thought in education has increasingly sought to reconcile traditional religious values with the demands of modern science, globalization, and knowledge production. At its core, this paradigm rejects the secular-religious dichotomy, proposing instead a holistic approach often referred to as the "Integration-Interconnection" or "Islamization of Knowledge" framework. Within this paradigm, Islamic ethics and epistemology function as the foundational framework through which various disciplines, including language education, are interpreted and taught (Juliantri, 2025). Within this framework, education is not merely the transmission of data but a process of *ta'dib* (instilling adab) and *tarbiyah* (nurturing), where the ultimate goal is the development of a balanced human being who is both spiritually grounded and intellectually competent (Astuti et al., 2025).

One important principle emphasized in contemporary Islamic pedagogy is transdisciplinarity. This principle suggests that language, science, and religion are not isolated silos but are interconnected facets of a single reality (Afriadi et al., 2025). For instance, the integration of Islamic values into secular subjects like English is seen as a way to provide students with a "theocentric" worldview, allowing them to engage with global discourses without losing their cultural moorings (Nurul Ariza et al., 2024). Recent scholarly discussions emphasize that this integration must be substantive rather than symbolic, requiring a deep realignment of how knowledge is perceived and taught in modern Islamic institutions (Siregar et al., 2025). However, despite the growing discussion on integration and Islamization of knowledge, relatively few studies have explored how these philosophical principles can systematically inform the teaching of English as a foreign language.

## *2.2. Current paradigms in ELT and challenges in the Islamic world*

In the global arena, English Language Teaching (ELT) has shifted toward communicative and learner-centered paradigms, such as Task-Based Language Teaching (TBLT) and digital-based immersion (Zainuddin & Hamdani, 2024). While these approaches have proven pedagogically effective in many contexts, their implementation in Islamic educational settings often encounters cultural and ideological tensions. The dominant ELT materials, often produced by Western publishers, frequently promote liberal-secular lifestyles that may not align with the socio-religious norms of Muslim students (Yusuf & Al-Zahrani, 2023). This mismatch can lead to "linguistic alienation," where learners feel that mastering English requires them to adopt a Western identity at the expense of their Islamic one (Shagdarsuren, 2020; Rohmana, 2020).

Furthermore, the rapid digitalization of language learning has introduced new challenges. The rise of virtual immersion and social media-driven learning means that students are exposed to English in contexts—such as online gaming—that are often devoid of moral or religious supervision (Delic, 2025; Setyanto et al., 2025). Studies have shown that many EFL learners in Islamic settings experience a "motivational gap" when the language they learn feels disconnected from their daily spiritual practices and local realities (Mridha & Muniruzzaman, 2020; Wijayanto, 2020). These challenges highlight the need for pedagogical approaches that can reconcile global English learning with the cultural and religious identities of Muslim learners.

## *2.3. Bridging the gap: Translingualism and Islamic identity*

One theoretical development that has gained attention in recent applied linguistics research is the concept of translanguaging. Translanguaging allows students to navigate the linguistic gap by utilizing their entire linguistic repertoire—including their native language and religious vocabulary—to make sense of English (Retnowaty, 2025). From this perspective, English can be positioned not as a cultural threat but as a communicative resource that enables learners to engage with global discourse while maintaining their linguistic and cultural identities.

Moreover, the implementation of the Independent Curriculum (*Kurikulum Merdeka*) in Indonesia provides a flexible space for integrating these values. Educators are now encouraged to align English instruction with the "Profile of Pancasila Students," which inherently includes religious character building (Kusumah et al., 2024). This pedagogical flexibility allows for the contextualization of English learning through Islamic stories and historical narratives, turning the classroom into a site of identity reinforcement rather than identity erosion (Sajidie, 2025; Putri & Febrianti, 2025). Nevertheless, existing studies largely focus on classroom practices and instructional materials, while the broader philosophical reconstruction of ELT from the perspective of Islamic educational thought remains underexplored.

#### *2.4. Towards a synthesis: Identifying the need for foundational reconstruction*

The preceding review highlights an emerging convergence between contemporary Islamic educational thought and recent developments in English Language Teaching (ELT), particularly in areas such as transdisciplinarity, learner-centered pedagogy, and the use of flexible linguistic practices. However, this apparent compatibility also reveals a deeper structural tension that extends beyond methodological or curricular considerations.

While various studies have proposed the integration of Islamic values into ELT through contextualized materials, translanguaging practices, or the inclusion of religious narratives, such efforts often remain situated at the level of surface adaptation. In many cases, English language pedagogy continues to operate within an underlying epistemological framework that is largely shaped by secular assumptions about knowledge, identity, and the purpose of language learning. As a result, the incorporation of Islamic elements risks becoming symbolic rather than transformative, without fundamentally altering how knowledge is conceptualized and transmitted in the classroom.

This tension points to a more foundational mismatch between the epistemological orientation of mainstream ELT and the holistic paradigm of Islamic education, which emphasizes the integration of ethical, spiritual, and intellectual dimensions. Addressing this gap, therefore, cannot be achieved solely through the addition of culturally relevant content or pedagogical adjustments. Instead, it requires a more comprehensive reconstruction that reconsiders the philosophical foundations, curricular structures, and pedagogical approaches of ELT within an اسلامی epistemological framework.

In light of this, the present study positions itself as a conceptual effort to move beyond integrative adaptations toward a more systematic rearticulation of ELT. By foregrounding epistemological alignment as the central concern, this study seeks to explore how the core paradigms of English language education can be reconstructed in a way that is both pedagogically meaningful and contextually grounded within Islamic educational thought.

Based on the review of previous studies, it can be observed that although the integration of Islamic values in ELT has received increasing scholarly attention, most existing research remains focused on practical classroom strategies or material development. There is still a lack of conceptual frameworks that systematically reconstruct the philosophical foundations of ELT within Islamic educational paradigms. Therefore, this study attempts to address this gap by

synthesizing contemporary Islamic educational thought with current ELT theories to propose a conceptual framework for reconstructing English language education in Islamic contexts.

### 3. Method

This study employs a qualitative research design with a focus on systematic conceptual analysis and library research. Unlike empirical studies that rely on field data, this conceptual study utilizes “text-as-data” to synthesize new pedagogical frameworks from contemporary Islamic thought and English Language Teaching (ELT) theories. To enhance methodological rigor, the analytical procedures were conducted through a structured and iterative process, ensuring transparency and conceptual traceability.

The data collection process involved a comprehensive review of primary and secondary sources. Primary data consisted of seminal and recent theoretical works on Islamic education and ELT published between 2020 and 2025 (Juliantri, 2025; Rohmana, 2020). Secondary data included empirical studies documenting the integration of Islamic values in EFL contexts, particularly in relation to digital pedagogy and task-based learning (Sukarni et al., 2025; Zainuddin & Hamdani, 2024). A systematic search strategy was applied across academic databases such as Google Scholar, ERIC, and the Englisia Journal archive using predefined keywords, including “Islamic pedagogy,” “ELT reconstruction,” and “de-westernization of materials.”

To ensure consistency and replicability, the selection of sources followed three criteria: (1) relevance to Islamic educational philosophy or ELT theory, (2) publication within the defined time frame, and (3) citation in peer-reviewed journals or recognized academic publishers. The final corpus consisted of [± jumlah artikel, bisa Anda isi misalnya: 25–40] key texts that were subjected to in-depth conceptual analysis.

The analysis was conducted through a three-stage conceptual synthesis: Content analysis, Comparative mapping, and thematic synthesis.

#### 3.1. Content analysis

At this stage, selected texts were systematically coded to identify recurring epistemological and pedagogical concepts. The researcher employed an open coding approach, where key terms such as *ta'dib*, *tarbiyah*, integration-interconnection, and communicative competence were highlighted and categorized. These codes were then grouped into broader conceptual themes representing the foundational principles of Islamic education and ELT (Astuti et al., 2025; Wijayanto, 2020). This step ensured that the analysis was grounded in identifiable textual patterns rather than interpretive generalization.

#### 3.2. Comparative mapping

Following coding, the identified Islamic educational principles were systematically compared with dominant ELT paradigms. This process involved constructing a comparison matrix that aligned key dimensions—such as epistemology, learning objectives, teacher roles, and classroom practices—across both traditions. Points of convergence (e.g., learner-

centeredness, communicative focus) and divergence (e.g., secular vs. value-based orientation) were explicitly documented (Setyanto et al., 2025; Zainuddin & Hamdani, 2024). This mapping process enabled a structured identification of conceptual gaps and tensions between the two frameworks.

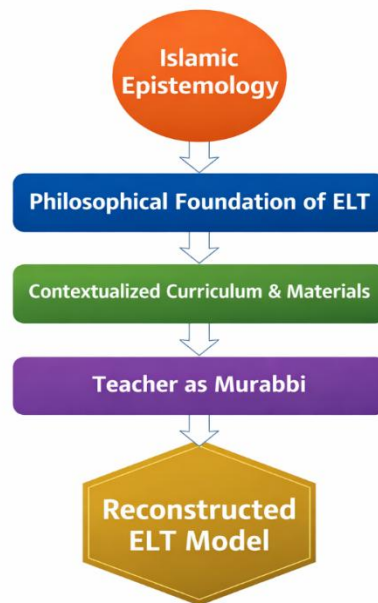
### 3.3.3. *Thematic synthesis*

In the final stage, insights from the comparative mapping were synthesized to construct a coherent conceptual framework. The researcher employed an iterative synthesis process, where emerging themes were refined through repeated cross-referencing between sources. Key constructs—such as curriculum reconstruction, contextualized materials, and the teacher as *murabbi*—were developed by integrating overlapping themes while resolving conceptual inconsistencies. This stage also incorporated findings from empirical studies to ensure that the proposed framework addressed documented challenges, including linguistic alienation and cultural dissonance in Islamic educational settings (Mridha & Muniruzzaman, 2020; Retnowaty, 2025).

By employing a systematic literature review combined with structured conceptual synthesis, this study aims to ensure methodological rigor in developing its proposed framework. The resulting reconstruction of ELT is therefore grounded in both contemporary Islamic educational philosophy and current developments in language pedagogy (Putri & Febrianti, 2025; Siregar et al., 2025).

## 4. Findings and discussion

To systematically present the proposed reconstruction of English Language Teaching (ELT) within an Islamic epistemological framework, this study conceptualizes a three-pillar model that integrates philosophical grounding, curricular transformation, and pedagogical reorientation. Rather than treating these dimensions as isolated components, the framework positions them as interdependent layers that collectively reshape the purpose, content, and practice of ELT. This conceptual relationship is further illustrated in the theoretical framework diagram (see Figure 1), which visually maps the dynamic interplay between worldview, instructional design, and classroom praxis within an Islamic educational paradigm.



**Figure 1.** Conceptual framework of reconstructed English language teaching (ELT) model based on Islamic epistemology

**Table 1**

The core structure of the proposed framework.

<b>Pillar</b>	<b>Core principle</b>	<b>Key shift</b>	<b>Implication for practice</b>
Philosophical Foundation	Language as <i>Tarbiyah</i>	From secular tool to spiritual-intellectual journey	Content and interaction are guided by ethical and theocentric considerations
Curriculum & Materials	Re-centering through Islamic Narrative	From additive inclusion to foundational integration	Use of Islamic stories, biographies, and critical digital curation; translanguaging practices
Pedagogy & Teacher Role	Teacher as <i>Murabbi</i>	From instructor to moral-intellectual guide	TBLT tasks integrated with ethical reflection; dialogic and reflective learning environment

Building upon both the visual and tabular representations, the following subsections elaborate each pillar in detail. The discussion moves from the ontological and philosophical redefinition of language (4.1), to the transformation of curricular content and materials (4.2), and finally to the pedagogical practices and the reconfiguration of the teacher’s role (4.3). This progression reflects a deliberate conceptual flow: from foundational worldview to institutional design, and ultimately to classroom praxis, ensuring that the proposed framework is not only theoretically coherent but also pedagogically actionable.

*4.1. The philosophical foundation: Re-envisioning ELT as a value-oriented learning process*

The reconstruction of English Language Teaching (ELT) can be approached through a reconsideration of how language is conceptualized, moving beyond its treatment as a purely instrumental tool of globalization toward a more value-oriented and meaning-making process. Within contemporary Islamic thought, knowledge—including foreign languages—is often

understood through a theocentric perspective, where learning is connected to broader reflections on human existence and diversity. In this sense, language acquisition may be interpreted as part of *tarbiyah*, referring to the holistic development of both intellectual and ethical dimensions (Afriadi et al., 2025).

This perspective challenges the assumption of ELT as a neutral domain, suggesting instead that language learning is embedded within particular cultural and epistemological frameworks. As such, positioning English within the relationship between *iman* (faith) and *ilm* (knowledge) may provide an alternative lens through which learners engage with global communication while maintaining their own identity orientation (Astuti et al., 2025; Juliantri, 2025).

A related concern in the literature is the tendency toward what has been described as an “identity-subtraction” model, where English learning is implicitly associated with distancing from local or religious values. In contrast, a more integrative approach may be conceptualized as “identity-additive,” where language proficiency supports learners in articulating their perspectives within global contexts. However, this distinction should be approached cautiously, as learner experiences remain diverse and context-dependent (Rohmana, 2020; Shagdarsuren, 2020).

Furthermore, discussions on “de-westernization” in ELT require careful framing. Rather than implying a rejection of Western knowledge, this concept may be better understood as a process of critical engagement, where materials and practices are selectively interpreted and adapted to align with local educational values (Yusuf & Al-Zahrani, 2023). In digital contexts—where learners are exposed to diverse and often unmediated content—such a perspective can function as a reflective filter rather than a rigid boundary (Setyanto et al., 2025; Sukarni et al., 2025).

In the Indonesian context, these considerations resonate with current educational reforms such as Kurikulum Merdeka, which emphasizes character development alongside academic competence. Within this framework, ELT can be positioned as part of a broader educational process that supports both communicative skills and contextual awareness. However, the extent to which such philosophical alignment can be consistently implemented across diverse educational settings remains an open question requiring further empirical investigation.

#### 4.2. Curriculum and instructional materials: Contextualizing ELT through Islamic narratives

The reconstruction of ELT at the curricular level involves reconsidering how learning materials are selected, structured, and contextualized. Previous efforts to integrate Islamic values into ELT have often taken an additive form, where religious elements are incorporated into existing materials without substantially altering their underlying assumptions. While such approaches may increase contextual relevance, they may not fully address the epistemological tensions identified in earlier sections.

A more foundational approach would involve situating curriculum design within a broader framework of contextual and reflective integration. This includes incorporating narratives, historical references, and thematic content that resonate with learners’ socio-cultural

and religious backgrounds. However, rather than positioning such materials as replacements for global content, this approach emphasizes selective adaptation and critical engagement (Yusuf & Al-Zahrani, 2023).

In the context of digital learning, the proliferation of online resources introduces both opportunities and challenges. While platforms such as podcasts and virtual learning environments offer authentic language exposure, they also require learners to navigate diverse and sometimes conflicting value systems. As such, curriculum design may benefit from incorporating elements of critical digital literacy, enabling students to engage with content in a more reflective and informed manner (Delic, 2025; Setyanto et al., 2025).

The use of translanguaging further supports this approach by allowing learners to draw on their full linguistic repertoire. Rather than enforcing strict language boundaries, translanguaging can facilitate deeper comprehension and enable students to express complex ideas more effectively (Retnowaty, 2025; Siregar et al., 2025). However, its implementation requires careful pedagogical planning to ensure that it enhances, rather than replaces, target language development.

Within Indonesia's Kurikulum Merdeka framework, such flexibility is institutionally supported, particularly through its emphasis on contextual learning and character formation. Nevertheless, challenges remain in terms of resource availability, teacher training, and consistency of implementation. Therefore, while the proposed curricular reconstruction offers a promising direction, its practical realization depends on broader systemic support and adaptation.

#### 4.3. *Repositioning the role of the teacher as murabbi*

The pedagogical dimension of the proposed framework involves a reconsideration of the teacher's role within ELT. In this context, the concept of the teacher as *murabbi* is introduced as a way of understanding teaching as both an intellectual and ethical practice. Rather than limiting instruction to the development of linguistic competence, this perspective highlights the potential role of teachers in facilitating reflective and context-sensitive learning (Rohmana, 2020; Wijayanto, 2020).

However, the application of this concept requires careful consideration, particularly in diverse or multi-faith classroom settings. The interpretation of the teacher as *murabbi* should not be understood as a prescriptive model, but rather as a conceptual orientation that emphasizes guidance, reflection, and ethical awareness within the learning process.

Pedagogically, approaches such as Task-Based Language Teaching (TBLT) remain relevant but may be adapted to include reflective dimensions. For instance, communicative tasks can be designed to engage students with real-world issues, encouraging them to express perspectives shaped by their own cultural and ethical frameworks. Similarly, digital tools can be incorporated in ways that support critical engagement rather than passive consumption (Sukarni et al., 2025; Setyanto et al., 2025).

The use of translanguaging also plays a significant role in this pedagogical model. By allowing movement between languages, teachers can support deeper understanding and reduce

potential barriers to participation. At the same time, maintaining a balance between flexibility and target language exposure remains essential (Retnowaty, 2025).

Within the broader context of Kurikulum Merdeka, such pedagogical flexibility aligns with national educational goals. However, its effectiveness is contingent upon teacher readiness, institutional support, and the availability of appropriate training. Without these, the implementation of the model may remain limited in practice.

Finally, while the framework emphasizes the integration of ethical and linguistic dimensions, it is important to avoid reducing pedagogy to a fixed set of values or practices. Instead, the role of the teacher may be better understood as facilitating dialogue, critical reflection, and meaningful engagement with language in diverse contexts.

## 5. Conclusion

The reconstruction of English Language Teaching (ELT) through contemporary Islamic thought offers a transformative framework that successfully reconciles the long-standing dichotomy between secular linguistic proficiency and religious identity. This conceptual study demonstrates that a successful reconstruction requires a holistic realignment across three fundamental pillars: an ontological shift from a secular to a theocentric view of language, the de-westernization of instructional materials through Islamic narratives, and the transformation of the teacher's role from a mere instructor to a *murabbi*. By integrating principles such as transdisciplinarity and translanguaging, English is no longer perceived as a threat to faith but as a strategic tool for *da'wah* and global dialogue (Juliantri, 2025; Retnowaty, 2025). This model ensures that Muslim learners can navigate the complexities of the digital era while remaining firmly rooted in their spiritual heritage and ethical values (Setyanto et al., 2025).

The findings of this study have significant practical implications for English educators, particularly those serving in Madrasahs and Pesantrens. Educators must move beyond a superficial "additive" approach, where religious symbols are merely inserted into lessons, and instead integrate Islamic values into the core cognitive tasks and communicative functions of language learning (Kusumah et al., 2024; Rohmana, 2020). Implementing this framework requires teachers to critically curate digital content, such as podcasts and virtual immersion tools, ensuring that the input received by students aligns with their moral and spiritual development (Sukarni et al., 2025). For policy makers, there is an urgent need for professional development programs that equip language teachers with both linguistic expertise and a sophisticated understanding of contemporary Islamic pedagogy to foster a coherent educational experience.

Furthermore, this reconstruction supports the "Islamization of Knowledge" within the national curriculum by ensuring that English instruction becomes a catalyst for character refinement. By adopting a theocentric worldview, the pursuit of bilingualism is transformed into a spiritual journey where every linguistic interaction serves to refine the student's *adab* or moral excellence (Astuti et al., 2025; Wijayanto, 2020). This pedagogical flexibility allows students to bridge the linguistic gap, utilizing English to inter-connect various branches of knowledge while maintaining a strong religious integrity. Consequently, the English classroom becomes a sacred

space for intellectual growth that empowers students to act as global citizens who are local in soul but international in competence (Siregar et al., 2025; Nurul Ariza et al., 2024).

However, as a conceptual study, this research is inherently limited by its theoretical nature and its reliance on existing literature to construct the proposed framework. While the synthesis of contemporary Islamic thought and ELT is philosophically robust and grounded in recent academic discourse, its practical efficacy in diverse and complex classroom settings remains to be empirically validated. The challenges of the digital revolution, including the pervasive influence of unmonitored online content, necessitate a more granular exploration of how this framework can be adapted to various technological contexts (Delic, 2025; Afriadi et al., 2025). Therefore, the theoretical propositions offered here serve as a foundational roadmap that requires further refinement through practical application and classroom-based research.

Future research should focus on empirical and longitudinal studies to measure the actual impact of this reconstructed model on students' moral character and linguistic performance across different Islamic educational levels (Munif et al., 2025). Additionally, further investigation into the development of specific "Islamic-ELT" textbooks and digital resources that utilize the latest instructional technologies would be a highly valuable contribution to the field (Putri & Febrianti, 2025; Zainuddin & Hamdani, 2024). Such efforts would bridge the remaining gap between conceptual ideals and the daily realities of language education in the Islamic world, ensuring that the reconstruction of ELT remains relevant, practical, and spiritually enriching for the next generation of Muslim learners.

### Declaration on the use of AI

The authors used Artificial Intelligence (AI)-assisted tools to support language editing, sentence restructuring, and readability enhancement during the manuscript preparation process. The authors remain fully responsible for the originality, interpretation, and academic integrity of the content presented in this paper.

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